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THE GENESIS OF THE HEAVENS AND THE EARTH AND ALL THE HOST OF THEM.† II.

By Prof. JAMES D. DANA, LL. D.,
Yale University, New Haven, Conn.

[Continued from the July number.]

Dividing of the waters, the work of the second day; verses 6–8.*—*The dividing of the waters from the waters by a firmament* is the recorded work of the *second* day. Here there is real difficulty in the interpretation. Professor Guyot, believing the Nebular theory to be consistent with the divine method of creation indicated in the chapter—that is, that in all cases *the fiats initiated slowly developing results instead of producing completed results*—explained the work of this, the second day, in the following manner:—

Between the events of the first day, in which matter was endowed with force, and those of the third day, which related to the arranging of the dry land and waters, there would naturally come in the creation of the earth, and therefore of the universe of which it was a part. The work of the second day should hence have been the dividing up of the active matter diffused through the immensity of space; the subdividing and arranging of it, until the system of the universe had been developed, and ultimately the earth had become a defined sphere, with the "heaven of heavens," or a great expanse, around it. The words describe sufficiently well such a division of the "waters from the waters;" or, perhaps, more strictly, the final result, the earth separated from the diffused matter of space in which, on the first day, it was still involved. But the fiat, the rotation of matter in space, was begun (if this was not part of the work of the first day), and the system

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* [6] And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. [7] And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. [8] And God called the firmament Heaven. And there was evening and there was morning, day second.

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of the universe was carried forward toward completion. The earth became defined, among the results, though still an unfurnished earth, without its dry land and seas.

There is great doubt about the meaning of the word firmament on the part of the sacred historian. Although regarded generally among the Jews as signifying a solid firmament, it is far from certain that the narrator so considered it. Professor Guyot quotes from verse twentieth of the narrative the expression, "fowl that may fly above the earth in the open firmament," as evidence that the firmament was not regarded as solid.

This "division of the waters from the waters" is usually interpreted as a separation, by an expanse or firmament, of waters of the earth's surface from the waters, that is, the clouds, above; or, of the earth's molten surface from the clouds. But such an event—the mere dividing off of clouds from either waters beneath or liquid rock—is too trivial for a place among the eight great works, and also is out of place on the second day. It accomplished nothing, for it left the earth under the swaddling-band of clouds.

Whether admitting or not the truth of the above-mentioned details in the earth's evolution, we may expect this much by way of interpretation of the obscure statements, that the beginning of activity in matter was the beginning of the universe, and that in the making of the universe the making of the earth was involved, and that on the third day the earth was in existence.

Geological facts appear to have some reference to the events of the third day, as has been already stated, and a table, giving the successive eras and periods in geological history, is therefore here introduced for reference.

I. ARCHÆAN TIME. Rocks crystalline. No undoubted fossils. Presence, in the later part, of seaweeds and of embryonic forms of animal life suspected; that of seaweeds, because of the presence in some of the rocks of much graphite, which, like coal, is essentially mineral carbon.

II. PALEOZOIC TIME.
  1. ERA OF INVERTEBATES.
    1. CAMBRIAN PERIOD: Invertebrates only; Trilobites the highest species.

        2. LOWER SILURIAN PERIOD: Invertebrates only; Cephalopod Mollusks (related to the modern Nautilus) the highest species.
        3. UPPER SILURIAN PERIOD: Invertebrates, and the first of Vertebrates, namely, Fishes; also the first yet discovered of Spiders (Scorpions) and Insects, or terrestrial Invertebrates.
    2. DEVONIAN ERA, OR ERA OF FISHES: Invertebrates (which are continued under new species through the following eras) and Fishes among Vertebrates.
    3. CARBONIFEROUS ERA, OR ERA OF ACROGENS (the Coal Plants) AND AMPHIBIANS: Fishes, Amphibians, and in the last period, the Permian, Reptiles.

III. MESOZOIC TIME, OR ERA OF REPTILES.
    1. TRIASSIC PERIOD: Amphibians, Reptiles, Birds (?), and Marsupial Mammals (related to the Opossum and Kangaroo, but much smaller kinds).
    2. JURASSIC PERIOD: Reptiles, Birds, Marsupial Mammals.
    3. CRETACEOUS (or Chalk) PERIOD: Reptiles, Birds, Marsupial Mammals.

IV. CENOZOIC TIME.
    1. TERTIARY ERA, OR ERA OF BRUTE MAMMALS: Ordinary (non-marsupial) Mammals, or the tribes, comprising Cattle, Beasts of prey, Rhinoceros, etc.
    2. QUATERNARY ERA, OR ERA OF MAN: commences with the Glacial Period.

The appearing of the dry land on the third day; the beginning of continents: verses 9, 10.*—The gathering together of the waters into one place called seas, and, thereby, the appearing of the dry land, was the *first work* of the third day.

Geological readings reach back only to this period of the first dry land—that of the so-called Archæan era, the geography of which era, or the distribution of that first land, is now pretty well understood. Of the earth in its molten state the science has no facts from observed rocks, and derives its conclusions and conjectures mostly from facts and general principles in chemical and physical science. The previous existence of the earth in a state of fusion, with the water in the condition of an envelope of vapor, the gradual condensation of this vapor making seas, and the emergence of the first dry land are events not now questioned. So, in accordance, the words, "Let the waters be gathered together into one place," imply a gathering together, not an abrupt creation. Moreover, the waters of the oceans make one continuous area; not so the lands.

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* [9] And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so, [10] And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

The creation of plants: verses 11–13.*—The second fiat of the third day commences with the words, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit. In the expressions, "yielding seed," "having seed in itself," the words describe, with wonderful precision, as Professor Guyot observes, the fundamental characteristics of a living species, distinguishing it from mineral or inorganic substances. Beings having powers of growth and reproduction were now facts, and this was the great creation. These powers are exhibited in the simplest plants; and hence the new creation was in an important sense complete, although represented at the first only by the lower tribes of plants.

Obedience to the fiat, "Let the earth bring forth," continued in after time; new and higher species coming forth in succession, and ordinary fruit trees not until the later part of geological time.

The discrepancy between science and the Bible implied in this gradual creation is a real one. But it loses its importance if it is considered that the plant kingdom is the great fact that marks the day. It was *the beginning of life*—a new creation whether expressed in an oak or a seaweed. Some have sought to make a coincidence by supposing that the plants of the coal period were in the mind of the inspired writer as in a vision. But the "fruit trees yielding fruit" were not in existence at that era, if we except the species related to our spruces and pines. The sacred writer has in view and describes the existing vegetation—and however inspired, the word plant, communicated to him, could have given no other idea.

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* [11] And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. [12] And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. [13] And there was evening and there was morning, day third.

With reference to the introduction of life, science, as is universally admitted, has no explanation; for no experiments have resulted in making from dead matter a living species. We can only say, "God created." The growing plant is on a higher level than that of ordinary molecular law; for it controls and subordinates to itself chemical forces, and thereby is enabled to make out of mineral matter chemical compounds and living structures which the forces without this control are incapable of. Only when growth ceases, and death consequently ensues, does ordinary chemical law, under the aid of infusorial plants or microbes, regain control, and then decomposition goes forward. More than this, the living being, before it dies, produces germs which develop into other like forms, with like powers; and thus cycles of growth are continued indefinitely. In making its tissues, the living plant is storing force for the sustenance and purposes of beings of a still higher grade—those of the animal kingdom; beings that cannot live on mineral materials. There is, hence, reason for believing that the power which so controls and exalts chemical forces, raising them to the level required by the functions of a plant, cannot come from unaided chemical forces; and much less that which carries them to a still higher level, that of the living, sentient animal.

In the Bible record, the creation of plants preceded that of animals; and this order is sustained by facts from nature. For the reason just stated, the plant, as Guyot says, "is the indispensable basis of all animal life." It could not exist without pre-existing plants. Further, the lower species of plants are capable of existing in waters hotter than animals can endure; and, therefore, the conditions of the waters of the globe would have suited them long before they were fitted for animal life; very long, because diminution in temperature must have gone on with extreme slowness.

Professor Guyot observes, further, that, since vegetation uses the animal-destroying gas, carbonic acid, as a means of growth, it served to purify the ancient waters and air, and, hence, was a befitting part of the inorganic division of the history. He also well says that the living principle fundamental to the plant was prophetic of a higher organic era beyond,—that of animal life.

Distinct remains of plants have not yet been found in the oldest rocks. These rocks have been so changed by heat that relics of plants would have been obliterated or obscured, had they existed. But the rocks contain great quantities of graphite, or black lead, a variety of carbon that in some cases (as in Carboniferous slates in Rhode Island, and at Worcester, Mass.) has resulted from the action of heat on coal beds; and this graphite, as many think, may have come from those earliest of plants.

The sun, moon and stars in the firmament; verses 14–19.*— On the *fourth day*, "God said, Let there be lights in the firmament of heaven." In a subsequent sentence, the words are: "made the two great lights," "the stars also." But the purpose of the lights is set forth in detail in each of the five verses relating to the day's work: "to divide the day from the night;" to be "for signs, and for seasons, and for days, and years;" "to give light upon the earth;" "to rule over the day, and over the night;" "to divide the light from the darkness;" "the greater light to rule the day, and the lesser light to rule the night." The great purpose of the sources of light was, therefore, accomplished by them, whether they were "made" or made to appear. It was fully accomplished when the sun became to the earth the actual source of day and night and seasons, and that would have been when it first shone through the earth's long-existing envelope of clouds.

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* [14] And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; [15] and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. [16] And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. [17] And God set them in the firmament of the heaven to give light upon the earth, [18] and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. [19] And there was morning and there was evening, day fourth.

One of the sublimest passages in literature is the reference to the work of the third day in creation, contained in God's answer to Job "out of the whirlwind" (chapter xxxviii.); and, although often quoted, it may well be introduced here: "Who shut up the sea with doors?" "When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and established my decree upon it, and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

The final disappearance of that swaddling-band would necessarily have resulted in the event of the fourth day.

In that event, by which sunlight first brightened the earth's surface to quicken and sustain the progressing vegetable and animal life, the earth passed from its period of cloud-swaddled adolescence to that of full expansion and vigor. The sun, through the mysterious action of its light on the green parts of plants, carried forward the process of growth by decomposing one of the most stable of compounds, carbonic acid, and also by decomposing water—work demanding enormous power; and thus it stores away carbon and hydrogen and chemical force for the sustenance of the animal life of the waters and land, while also contributing needed oxygen to the atmosphere. This process is feebly carried on under a thickly cloud-covered sky, because the amount of light then received is not more than a tenth of that which comes directly from the sun under a clear sky. The difference is well seen in any garden by comparing the growths in the open sunshine and those in the shade of a tree. These common facts illustrate the importance to the world of the unveiled sun under which clouds make only passing shadows, and help us to realize the full meaning of the fourth day's work. It marked off a grand epoch in creation's history, of immense importance especially to organic progress, well worthy of a place among the eight great works.

The first appearance of the sun naturally comes after the creation of plants; for the cloud envelope would have continued long after the earth's temperature had diminished to that degree which admitted of the growth of the lower plants. And, besides, it is a natural prelude to the organic era, the sun's light being essential to all higher grades of animal species, though not to the lower.

The work of the fifth day: Let the waters bring forth abundantly; verses 20–23.* *The first work of the sixth day: Let the earth bring forth the cattle and the creeping thing;* verses 24, 25.†—The *fiat of the fifth day* reads: "Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven." It is added: "God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind." These words evidently have reference (1) to the Invertebrates, or the animals of the lower orders, which characterize, under aquatic forms, the life of the earlier part of geological history; together with (2) Fishes, which are the earliest Vertebrates; and with these (3) the Amphibians, Reptile-like species that have gills like fishes in their young stage, and which date from the early part of the Carboniferous era, and possibly from the Devonian; and (4) Reptiles, especially the aquatic kinds, of the era of Reptiles, many of which, like some of the fishes, were sea monsters of enormous magnitude; and besides these (5) the Birds, which also are species of the Reptilian era. (The table on pages 85 and 86 will enable the reader to see the general order of succession.)

The precise time of the first birds is uncertain. The earliest specimens found are from beds of the middle of the Reptilian era (the Jurassic Period). But fossil birds are extremely rare, because birds are mostly terrestrial species, good food for other animals, and have slender, easily destroyed bones. There is reason for thinking that they may have first appeared in the early part of the Reptilian era.

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* [20] And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven. [21] And God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. [22] And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. [23] And there was evening and there was morning, day fifth.

† [24] And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. [25] And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

The *fiat of the sixth day* reads: "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beasts of the earth after his kind." These words especially designate the Ordinary Mammals or Quadrupeds, which include the cattle and the beasts of prey, species first known from the beds of the Mammalian era, long after the period of the first birds. Besides these, they may refer also to terrestrial Reptiles, either those which preceded or accompanied the Mammals. The lower Marsupial Mammals may perhaps have been comprised also, since through them the type of Mammals had its beginning. The time of their first appearance was far back in the Reptilian era; whether before or after the first of birds is, as above implied, still uncertain.

In either case, the sixth day's work embraced, as its chief creation, the particular division of Vertebrates to which Man belongs, whose common characteristic, that of suckling their young, was to become in Man the principal means of cultivating those affections, and that spirit of dependence and of subjection to law, which binds society together and man to his Maker.

System in the succession of species.—The various species mentioned as the work of the fifth day, and again those of the sixth day, came forth not as a motley assemblage simultaneously at the word of command, but, as already remarked, in long succession. Guyot, like his friend Agassiz, saw in the facts connected with this long succession, and in those exhibited by living species, evidence of a development, or gradual unfolding, of the kingdoms of life. He found this evidence in the general rise in grade of species from the simple beginnings of early time to the crowning species, Man, and in the parallelism between the geological progress of species and the embryological development of individual species of the same group; and in other principles elucidated by geological and biological history.

To the minds of Agassiz and Guyot, thus taught by nature, the hand of God did not appear to be lifted from His works by such truths. They held that the development was carried forward by the Creator, and looked upon each successive species as existing by His creating act. God was not only at the head as the source of power, but also in every movement, and *creatively* in each new step of progress. And how much more God-like is such a system of development than the making of the fifth-day motley assemblage of life at the spoken word!

The very words in the first chapter of Genesis, as Guyot observes, sustain this interpretation. Nowhere is there taught, as I have said, that abrupt creation of species so generally believed. The narrative reads, with reference to plants, "Let the earth bring forth;" not let certain kinds, or all kinds, of plants exist; but "Let the earth bring forth;" and the creation begun in the fiat on the third day was continued on afterward through the earth's period of growth and development. So, again, with regard to the lower Invertebrates or animals, and the fishes, reptiles, and flying things, it says, "Let the waters bring forth," instituting thus a course of development, and not fixing its limits; and conforming in the command, "Let the waters," to the geological fact that the earliest animal species were all of the waters, and a great part of those that followed them throughout Paleozoic time. Further, for the sixth day's work, it says, "Let the earth bring forth," although the species included the highest class of the animal kingdom, the Mammals. Gradual development, if not actually taught by the chapter, is in accord with its spirit.

We note further that the idea of gradual development is sustained by what the narrative contains with regard to the Inorganic history. The creation of light was not the creation of an elemental substance or property, but the imparting of forces to the particles of matter, and thus initiating change and progress. The dividing of the waters from the waters was not the creation of a particular substance or condition, but the carrying forward of the development until suns and worlds had been evolved, and among the worlds the earth.

Again, the gathering of the waters into one place and the appearing of the dry land was not the sudden creation of dry land, but a further carrying on of changes until the molten earth had become covered with the condensed waters, and had at last its seas and continents: not its finished continents, for the fiat is simply a beginning of work that was to be completed, as in other cases, in future ages.

The creation of Man, the second work of the sixth day; verses 26–31.*—The sacred record says—not "Let the earth bring forth," as in the first fiat of the sixth day, but—"Let us make man in our image, after our likeness," to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." And it adds: "God created Man in His own image, in the image of God created he him."

Science has made no real progress toward proving that the divine act was not required for the creation of Man. No remains of ancient Man have been found that indicate a progenitor of lower grade than the lowest of existing tribes; none that show any less of the erect posture and other essential characteristics of the exalted species.

Made in the image of God, Man was capable of moral distinctions and of spiritual progress; and hence with him began a new era in history, that of "moral freedom and responsibility."†

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* [26] And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [27] So God created man in his *own* image, in the image of God created he him: male and female created he them. [28] And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [29] And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. [30] And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. [31] And God saw every thing that he had made, and, behold, *it was* very good. And there was evening and there was morning, day the sixth.

† The record in Genesis says: "Let *us* make Man." While there is uncertainty as to the application of the plural us, it is interesting to note, in view of recent opinions, that the learned Jewish commentator and scholar, Maimonides, of the 12th century—and, following him, the late Prof. Tayler Lewis, D. D., of Union College, N. Y.—makes the word *us* to include Nature with

This last being of the grand series was the first that was capable of reaching toward a knowledge of himself, of Nature, and of God. The truth that Man, while of Nature, was above Nature—not an improved brute—was recognized by God in the commission given him as he went forth to duty—verse 28: SUBDUE; HAVE DOMINION. It was a divine announcement of Man's dignity, power and high destiny. The earth which lay at his feet was not for him like grass for the brute, but the first stage on the way to celestial heights.

Man has gone forward in accordance with the commission, and already the winds, the waters and the lightning are at his service, and Nature in every part is yielding him tribute. The brute, whether the lowest or highest, is but a fixed point in existence, without progress, made to come and go and leave his fellows and the world unimproved. But Man, through the expansive spirit within and the sources of strength without, ever reaches onward and upward. His mind is not simply a motive power to his individual body, but a radiant centre of force, fitted to diffuse energy indefinitely around; whether into dead or living matter; and a piece of moving enginery is a thing of life because penetrated by the intelligent spirit of man. All things have become active through the breath that was breathed into the being of the last creation.

The heavens and the earth and all the host of them finished; chap. ii., verse 1.*—The record in Genesis, after the closing expression—"And God saw every thing that He had made, and, behold, it was very good," in which words of approba-

God; God, as the latter says, acting directly, sovereignly, Nature mediately and obediently through the divine word; "from the latter coming Man's body, physical nature, from God his divine life and image."

Such a personification of Nature by the Deity as is here supposed seems to be wholly unbefitting the occasion and the document. Since Nature is the expression of God's will, the new creation should have conformed to that expressed will, even, it might be, to the degree above implied, and have demanded only that communication of new power which was required for a being so divinely exalted. But even this consideration scarcely lessens the degrading effect of such a combination.

* [1] Thus the heavens and the earth were finished, and all the host of them. [2] And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. [3] And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God had created and made.

tion were comprised the light, the heavens, the earth and its appointments of lands and seas and mountains and rivers, the "grass and fruit trees," the animals of the swarming waters, the creeping things and Birds, the Cattle and Beasts of the land, and Man, male and female, amid Nature's wealth of beauty and strength—then adds: "Thus the heavens and the earth were finished, and all the host of them." In other words, thus the creation announced in the head-line of the record was finished.

Here is reason enough for not separating the event referred to in the first sentence of the chapter by a long, indefinitely long, interval from the rest. Those who continue by such means to insert a scheme of creation by six days of twenty-four hours do it against the fullest denials from facts in geology. There is no break in the series of events before Man where it has any chance to come in.

The seventh day of rest; chap. ii., verses 2, 3.—"The seventh day, the day of rest, the Sabbath of the earth," is the day now in progress, in which "God's work is," in Guyot's words, "one of love to man, the redemption," the creation of "the new man, born anew of the Spirit, in the heart of the natural man," that the flow of love between man and his Maker, which was interrupted by man's debasement, again may be in perpetual interchange.

Parallel with the week of creation, man, a being of a few short years, has his week; and, by God's appointment as well as Nature's need, his seventh day of rest—of rest from daily toil, but of activity in the higher world of the spirit. The commandment, "Remember the Sabbath day to keep it holy, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day," appears to have a loftier sanction after this view of the parallelism between the seven days of divine work and Man's seven days or week.

Such is the grand cosmogonic week described by Moses; and such the corresponding records derived from Nature. These readings of nature are modern; the facts read are from records made during the ages to which they refer. A century since those ages were beyond the bounds of knowledge or thought. The earth in common belief had no past beyond man's birth day. Science has lengthened time back through indefinite æons. It had no history except in the fiats of Omnipotence. Now, a volume of revelation is opening before us in which God has inscribed his wisdom and beneficence all along the ages; and the system of Nature, instead of being the system of the now and of this little sphere, is the system of immensity in time and space.

The degree of accordance between science and the Bible which has been made out should satisfy us of the divine origin both of Nature and the Bible. If one in origin, they should be in essential harmony, and not apart in "cosmognic ideas;" and so they prove to be.

The events of creation recorded in Genesis were known only to the Creator; and the stately review of the ages making the Introduction to the Bible stands there as the impress of the divine hand on the first leaf of the Sacred Book. The leaf carries the history, in sublime announcements, onward to Man; and then, Man in his relations to his Maker, Man's duty and destiny become the absorbing themes.

Nature has her words of hope. For if myriads of ages were used in perfecting a single sphere in space and fitting it for its final purpose, and countless tribes of animals lived and died before the series reached a living soul, Man has reason to believe that this noblest form of life, whose likeness to the Eternal One is such that he is able to interpret and utilize His laws and find delight in the beauty and wisdom of His works, will not, after a few short hours, be blotted out forever. But the sure word of prophecy is given him in the Sacred Book which came as a sequel to the volume of Nature to be Man's special guide to life and immortality.